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THE

WATSONIAN

"I had rather go down in a storm than rot tied to the wharf!"—Thos. E. Watson

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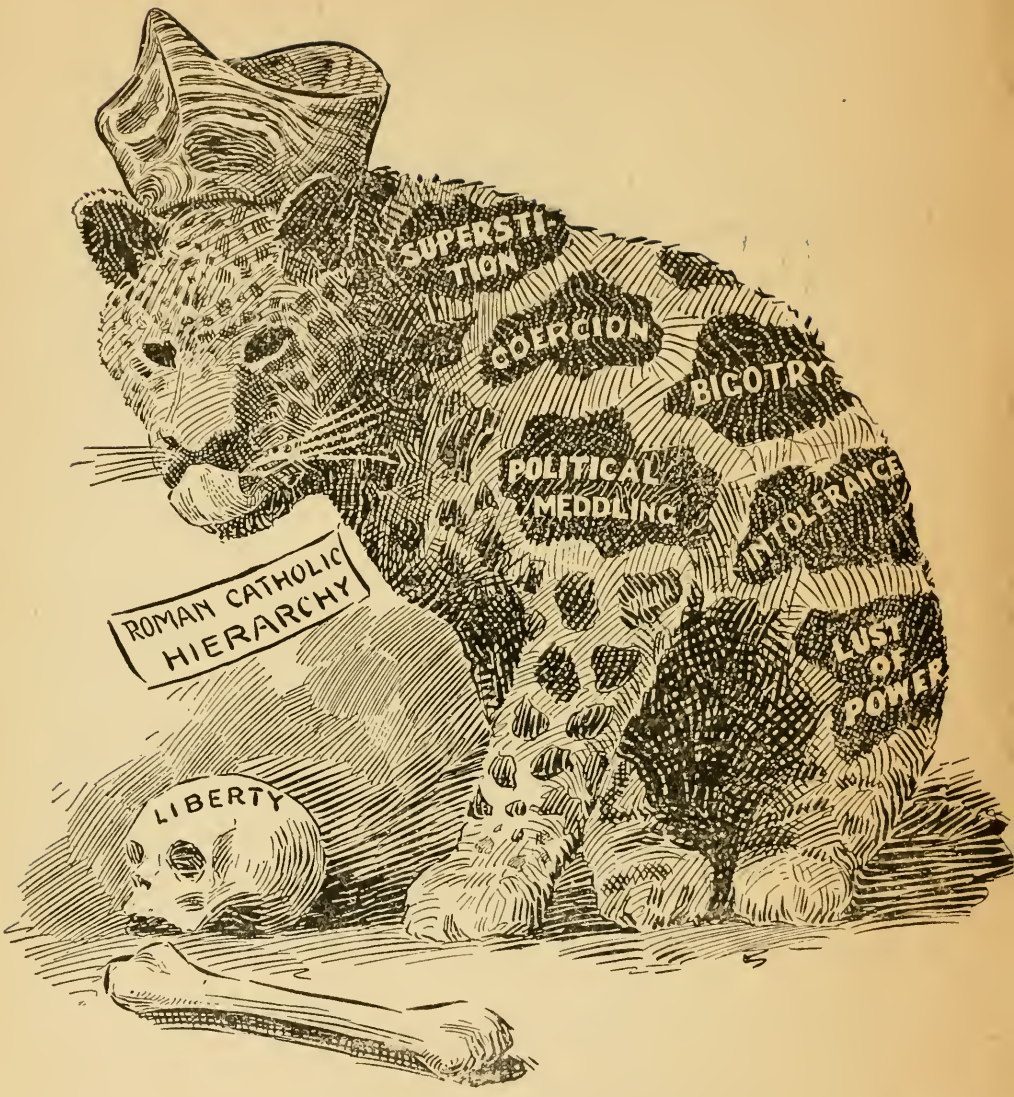

Can The Leopard Change Its Spots?

THE WATSONIAN

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EDITORIALS

More about the Subsidized Press

It has been almost twenty years since Thos. E. Watson began his crusade against the ROMAN CATHOLIC CHURCH, not the individual Catholic who finds happiness in his faith, but the Roman Catholic Organization which was the object of Mr. Watson's profoundest detestation.

In 1910 the Business Manager of Watson's Magazine undertook to advertise in the Baltimore Sun, Philadelphia Ledger, New York Evening Mail and Chicago Record. The copy simply stated that Watson's magazine would contain a series of articles whose subject would be, "The Exposure of the Roman Hierarchy." Each of the four papers declined to publish the advertisement.*

Why was this copy refused?

For the same reason which caused Senator Tom Heflin's recent speech in the United States Senate to be falsely broad casted throughout the nation.

And what is this reason?

FEAR OF A CATHOLIC BOYCOTT ! ! !

Our newspapers know full well that should they undertake to combat the evils of Romanism the Catholic Societies would form a boycott which would not only cause the loss of subscribers but loss of paid advertisements—the support of any periodical.

Do Protestant boycott newspapers which carry advertisements in favor of Roman Catholicism, in favor of infidel books, or books which attack Protestant faith? **Absolutely not.**

The very essence of Protestantism is **liberality, independence, freedom of thought and action. As a matter of fact, modern democracy is Calvinism,** applied to modern conditions. But the Roman Church is, ever has been, ever will be pitilessly and furiously, **a persecutor.**

In commenting on the refusal of the four leading Eastern papers to carry his advertisement Mr. Watson said:

Have such deails as these had no effect on your eyes? Do you not open your eves in wonder when you see that, as a mere matter of business, papers of the kind mentioned dare not accept advertisements that will be distasteful to the Roman Catholic Hierarchy? If the Catholics can exercise such despotism over the American press when they number only ten millions, what will conditions be in this country, when they have multiplied their strength fourfold?

*Let the reader remember in 1910 Mr. Watson had not fully opened fire on the Catholic Church and of course at this time he had not become the feared enemy of Catholicism.

To ask the last question now is to answer it. Look about you and see in what a pitiful condition this country is. By the help of this subsidized press the New York ring is trying to force down the throats of Protestant Americans, a Catholic of the worst breed, Mr. Alfred Emanuel Smith. The wrongs of Rome can not come into the American homes because the press is so completely subsidized.

* * * *

As every one knows President Calles of Mexico undertook to govern that nation as their Constitution so directed. This policy of course was a heavy blow to the catholic organizations in Mexico and they determined to overthrow the Calles regime. The Priests without regard for law and order defied the government and much blood has been shed in that country, simply because the Catholic Church openly violated the Constitution, and after being warned, continued their violation. The battle became so bitter that the American Catholic Societies were appealed to for help. The Knights of Columbus raised a large sum of money for propaganda which would force the United States to war with Mexico. This action was discussed on the floor of the Senate and with hard work on the part of several Senators a war was prevented.

The Hearst papers obtained a mass of forged documents from Mexican Catholics. These papers endeavored to prove that certain U. S. Senators accepted large sums of money from the Calles regime as payment for their efforts in preventing our Government from sending troops to war with Mexico. This was fine reading matter for the American Catholics and no doubt the Hearst papers received a great boost in circulation. When this concoction was boiled down it was proven positively false and the men in question were vindicated.

Will American Protestants resent this attack on Protestant Senators?

Oh, no, Will they boycott the Hearst papers? No. No. And that is one of the very reasons why the press is controlled by the Roman Hierarchy. **The Pappycrats hit back; the Protestants seldom do.'**

When they cry "tolerance" you ask them **who furnishes the religious tolerance in this country.** Surely they will not have the gall to say **"the Catholics."**

Will the Protestants never appreciate the profound significance of this fact. There comes a time when it is necessary to FIGHT FIRE WITH FIRE. And that time is here.

* * * *

A GROSS INSULT TO THE SOUTH

The advocates of Al Smith are resorting to every possible means

in promoting their candidate. Realizing their hopelessness in defending Smith's record in regard to nullification, they endeavor to falsely accuse the South of violating the amendments pertaining to "niggers".

Al Smith admits his disloyalty to the Constitution and if the South is guilty of the same offense he and his gang should be bigger and broader enough than to try to hide behind the evil doings of others.

BUT THE SOUTH IS "NOT GUILTY."

What are the facts?

The whole scope and purpose of Congress and the adopting States was to give to the recently emancipated negro those rights which the laws of the States themselves gave to the whites.

When these changes in the organic law of the Union were being made, the country was still rocking under the tremendous passions aroused by the Civil War. The Abolitionist was triumphant and intoxicated. He believed that the negro could be lifted into equality with the white man by virtue of constitutional tinkering. To strike off his chains and rub his head with a school book would qualify him to guide the destinies of the Republic. Rebuking the Almighty for his neglect in not making a white man out of the African, the well-meaning but crazy abolitionists determined to make a white man out of him by legislative enactment.

Everyone conversant with this reconstruction history knows how the South labored with the most wretched conditions. It was indeed the darkest period in all history of America. To correct these conditions certain suffrage laws were enacted, however, these laws did not deny suffrage on color but along educational and property lines. The Supreme Court held that these laws in no way were contrary to the spirit of the amendments. Senator Swanson of Virginia says:*

Exercising their clear legal and constitutional right, the Southern States have enacted suffrage laws which are necessary to obtain clean, economical and capable governments. The South is resolved and determined that no part of that section shall ever become a Haiti or Santo Domingo and the dark, festering sores or reconstruction shall never reappear to afflict her. Suffrage laws, legal and constitutional, are and always will be invoked to save the happiness and fairest portion of this Nation from again being blighted by the rule of ignorance and corruption.

The Eastern and Northern politicians should be careful in repeating the bitter criticisms of the sixties and seventies. The South has not asked, and does not ask now, any favors, "and the small sur-

*Anyone especially interested in this subject should communicate with your Senator or Congressman and asked him to mail you Vol. 69, No. 31 of the Congressional Record. Refer page 1927.

viving horde of harpies which once preyed upon her vitals cause her only feelings of disgust and contempt; but they serve to remind her of the horrors of its former times and confirm her in the resolve that never again shall she be cursed with conditions which brought confusion and disaster to one of the happiest and loviliest portions of the Nation."

* * * *

AMERICA—THIRD CATHOLIC POWER IN THE WORLD

A dispatch from Rome by the Associated Press tells of a concordat between Vatican and Italian King. We are not interested in the details of this proposed agreement but a certain paragraph should be highly illuminating to Protestant Americans. We quote from the dispatch.

Anxious for U. S. Opinion

It is understood that the pope, before going further in the discussion concerning the solution of the "Roman question," desires to examine personally the precise impression which the pourparlers between church and state in Italy have produced in the various countries. Above all, he was anxious to hear what the clergy and faithful of the United States think, since America is the third Catholic power in the world according to population, coming immediately after Italy and France, but is the first with regard to the funds she supplies to the holy see. Indeed, according to what has leaked out regarding the vatican finances, her contributions exceed those of the whole of Europe. The pontiff was, therefore, very glad to hear views on the subject from Monsignor Fumasoni-Biondi, apostolic delegate, at Washington, and some of the leading American prelates, although it is understood that no foreign interference must enter into the solution of the "Roman question," which is reserved entirely for the judgment of the pope.

And to think we hear it said every day "Rome has no concern over our Nation, the Vatican cares not whether we have a Catholic in the White House or not."

With a Catholic President America would be FIRST CATHOLIC POWER IN THE WORLD, and any one, **except he be a fool,** knows it.

* * * *

THE WATER POWER TRUST

The Public is so used to being pilfered by the trusts that they will let these water power robbers get away with murder and say nothing. this is accomplished by scheming press agents who, by propaganda, make "old man peeple" think he is getting something for nothing. It will not be very long before the greedy trusts will place on the people's

shoulders the straw which broke the camel's back. When this is done a movement will come forward, like lightning out of a clear sky, and result in a new party. Combine the people of the South and West into a party whose principles will be: destroy the liquor ring, the trusts, reorganize our money system, and place the machinery of our government in the hands of those who will operate it for the masses instead of for the privileged few.

A resolution has just passed congress authorizing and instructing the Trade Commission to investigate the so called "Power Trust". The original resolution called for an investigation by a Senate Committee. The power lobbyists did not choose to be investigated nor bothered with such a committee because Senators are responsible to the people for their actions and sometimes they can not be bluffed nor bought. The resolution as passed with the George admendment turns the investigation over to the Trade Commission. "Power-interests" congratulate themselves on the efficiency of their lobby. The Trade Commission will not make a report before election day and when it does come it will only be a "whitewash". In the meantime it is hoped that the people will forget about the "Power Trust". All hail the Junior Senator from Georgia, Senator Walter F. George, who so nobly fought the battles of the "Trusts". It was his leadership combined with a most elaborate and expensive lobby, occupying one floor of an office building in Washington, which diverted the investigation.

In reference to this lobby and others, Dr. Gleen Frank suggested that Congressional lobbyists should be recognized, dignified, legalized, and set up as a THIRD HOUSE OF CONGRESS. Senator Harris of Georgia said: "there has not been such propaganda and lobbying against any measure since I came to the Senate." Pitiful, pitiful indeed, when such conditions as these exist.

Senator George has Presidential aspirations and we would say to our fellow Georgian, "If you expect the backing of the common people you had better divorce yourself from the Georgia Power Company, and their gang." In Virginia the Senator spoke of our "Wonderful Jefferson". Why is it that these present day statesmen only remember Jefferson and his great principles when they are keyed for a big speech?

* * * *

When a person or corporation is accused of robbery, it is considered by some as a serious charge, others laugh and forget. Let us examine a few figures and satisfy ourselves as to whether or not the Power Companies are guilty of ROBBERY, possibly worse.

(Continue on page 61)

A DAY OF REST

By Thos. E. Watson

A few more years, and the charging columns of traffic will have stormed the ancient battlement of the sacred city, and the steady stream of gain-seekers will flow on, unimpeded by its barrier.

Already the beer-gardens, the dance halls, the baseball and football teams, the railroads and the newspapers drive right through its hallowed precincts. Already the busy contractor in the great city makes the hammers ring while the church bells chime.

Well, I am an old-fashioned man—simple in some things, I reckon. God knows I am little fitted to sermonize, but I am not ashamed to say that I feel a profound reverence for that old land-mark,—the Sabbath day. To see it go down under the hurrying feet of mere selfish money-hunters would, in my eyes, be a far-reaching calamity.

This is said in no spirit of narrow sectarianism. Far from it. But I believe a periodical rest-day is so very needful to the world; so true an economy of time, of energy, of strength; so moral and elevating in all its tendencies, that were religion entirely removed from the debate, I would, as a law-maker, vote to compel a weekly halting of the human hordes.

I have read somewhere that in crossing the plains, in the emigrant days, the teams which halted for Sunday always caught up with, and then passed, those which had travelled on without the halt. I do not doubt that such would be the case in any similar test.

The French republic, in its general reforms, undertook to eliminate the seventh day Sabbath and to make every tenth day the Sunday, instead. Historians tell us the attempt was a failure; that men and beasts wore away under the lengthened strain, and that France had to return to the old seventh day rest.

In this country we have a heartless, tireless, pitiless race for wealth, such as the world never saw before. The great lines of duty are becoming dim. The grand ideas of moral responsibility are fading away. The sublime conception of life as a trusteeship of noble powers, aspirations and opportunities, is battling for its very existence.

Every year this maddening rush for money; this insane "get there" push for success, regardless of methods, sees us drawing nearer to the fatal brink over which so many nations have gone down in ruin. Whenever we lose entirely the belief in human accountability to Eternal powers; whenever we are possessed utterly by the creed that life ends at the grave, and that therefore we must "eat, drink and be merry"—then, indeed, we are doomed.

Money will be the God we worship. The basest passions of our animal nature will assert supreme authority over thought and speech and act. From January to January there will be the rush, the roar, the march, the deadly combat, the shout of onset, the cry of the wounded, the cheers of these relentless civilized savages whose only care, purpose, effort, religion, is to get money. In this mad saturnalia, so very destructive to the better attributes of manhood, the catchwords of the procession will be precisely the same as those under which all the old Pagan nations went headlong to perdition, "money, and woman and wine."

Strike Sunday out of the habits and thoughts and reverences of men, and we will have lost a priceless heirloom of the past whose value we did not know until it was gone.

I confess to an instinctive respect for the time-honored halting day of our people—not necessarily the day of starchy dressing, idle gossip, sermonizing, formalities or gloom. That's as may be—every man being his own judge of his duty. Least of all do I mean the day of "come to stay" visiting. The only men I ever maim and murder, with malice aforethought (both express and implied), are these "all-day" Sabbath visitors.

Meaning none of these, I yet love the day of rest, quiet and reflection. With folded hands, one can stop and think. **There's no thought that rivals are passing while we pause.** They are halting, too.

There is time to look back upon the road already travelled, and number the mile-posts. On this day, we are not afraid that somebody will drive by us and get ahead.

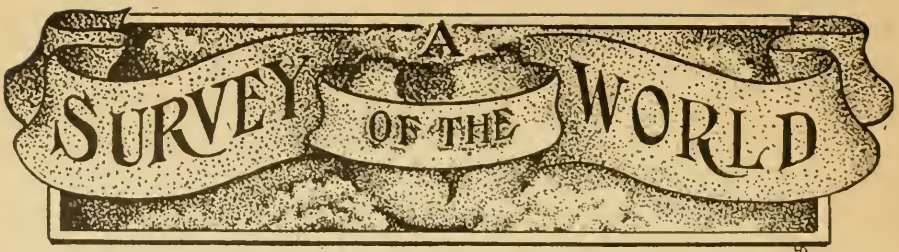
There is time to deal honestly with one's self, and to inquire with **what cargo we are sailing on to the unknown seas,**—a most serious inquiry.

There is time to look over the leaves of our "Brief of Testimony," and to see **what kind of case we are carrying to the great High Court.**

There is time for all these, and for many things yet better than these; and when Monday comes, no man goes fresher or stronger to the unfinished tasks of life than he who can say, "I remembered the Sabbath day and kept it holy,"—each being the judge of **how** he construes the word "holy."

Blessed forever be the old Sabbath of our fathers! Let every man frame his own creed and be true to it—but to me it is a sublime thought that when the sun comes up, on the Seventh day, he glances over a world of rest; that the allotted tasks have been done; that strife is hushed; that rivalry enjoys a truce; the arm of labor is relaxed; the rush of capital is arrested; greed is at bay; conscience is alive; duty is on guard, and the white tents of peace are dotting every plain and valley on all this great globe.

* * * * *



The Christian Index, a Baptist denominational weekly periodical published in Atlanta, Georgia—in its January 26 issue, under the head of "Why Catholicism Disqualifies" by E. R. Carswell, gives to its readers an article "straight from the shoulder", if we may use this slang expression to give emphasis to what a preacher says. We are well acquainted with Carswell. He is a Bible scholar, well able to defend any statement he makes concerning religious matters. As to the correctness of his statement about Supreme Court Judges, we presume he has the "Dope", or he would not speak. His article in full appears below:

Why Catholicism Disqualifies.

It is not a violation of the tolerance written into our Constitution, to say and hold that Al Smith is disqualified for a nomination for the presidency of the United States.

Catholicism differentiates itself from all others of the Christian denominations and sects in this, that it is **more than a religion**, it is also a state, self-declared to be the supreme of states.

In the name of religion, Catholicism exceeds the sphere of religion in its assertion of temporal sovereignty, and adds the civil and political to its religious characters.

It is by reason of this assumption of powers that the Pope thrusts his representatives into the conference of states, wherever and whenever he can, and it has been a dangerous error, in doctrine and practice, for the states to suffer or countenance such **impertinence.**

It is not fair to say that those who call Al Smith on the score of his first allegiance to the Papacy, are invidious in discriminating among religious sects.

Let old Rome drop her false claim to statehood and states rights, even to supremacy among states, and compete with other religions, **merely as a religion,** and our objection to the candidacy of a Catholic for office in our federal or civil administration will be withdrawn.

The **religion** of Rome is bad enough, everything but Christian, but that does not constitute the pith and point of our objection to his offer for the presidency of our great republic, which stands for separation of church and state.

It is not their religion but the **irreligion** of their intrusion, in the name of religion, into politics and government.

It is **this,** in Catholicism, that should have shut them out from citizenship in this model of all democratic institutions, proof and justification of which postulate is found in the fact that Romanism begins by fastening upon its entire membership a **first and supreme allegiance** that makes any other allegiance only a name and an absolute nullity.

And, Al Smith has shown himself a dangerous partisan in that, as governor

of a great democratic state, having it in his power to do so, and silently reasoning in himself, that it would not be noticed, appointed more than a score of his Catholic brothers as supreme court judges, as if Catholics deserved this preferment par excellence, above Protestants and Baptists.

This alone is enough to disqualify him, henceforth, for even the office of justice of the peace, in a country town.

Place him in the presidential chair for four years, and the Papacy would gain more toward the attainment of its hellish ambition for the supreme temporal sovereignty over the world, than it has gained in a thousand years.

If nominated, the greatest political battle of the ages should be fought and will be, over his eligibility, which no true American will allow.

E. R. Carswell.

* * *

"THE IRRESISTABLE punctuality of Colonel Lindbergh* seemed to have faltered. Crowds at Port au Prince, Haiti, scanned the ascending heavens for a winged speck. Only great lazy banks of cotton cloud floated above them as the hour struck. Then with no warning the **'Spirit of St. Louis'** plunged to them."

"Ahead of his schedule the flyer had been hiding 6,000 feet away among the clouds."

It is doubtful if any human being who has lived before or who will live hereafter has ever found a nesting place in so many hearts as the faultless young Colonel.

Hearts made of flint, hearts and minds free from the hero worshipping habit have softened and become more friendly, not so much because of what Lindbergh has done as because of what he is.

When we read the other night "Lindbergh reported not seen all day—engine not running perfectly on take off at Havana" we skipped a breath or two, and I believe thousands of people did likewise. How glorious it was next morning to see his familar picture once again with the dispatch telling of his safe arrival in St. Louis.

While speaking of Lindbergh we cannot resist recounting an episode of his reception in New York. Gov. Smith, Mayor Walker and he were being presented to Cardinal————. Thinking that Lindbergh would follow suit, the Governor knelt and kissed the ring of the Cardinal, following next in line came the Mayor who did likewise, then Lindbergh, who is first and last 100% American, merely extended his hand to the suprised Cardinal and murmured a good American "How do you do?"

* * *

RED LANTERNS FOR RED BLOODED AMERICANS, says W. D. Upshaw, ardent prohibitionist, signifies the dangers which threaten the cherished liberty of thoroughbred Americans. One of these lanterns he hung before the steadily increasing problem of immigration, giving statistics which appalled

*At 82 stops late only once—then because of fog.

many of us. Seven million aliens naturalized. Eight million aliens unnaturalized. Multiply these figures by three for family which is a moderate estimate, and we get forty five millions of foreign birth in our land. This nation needs no further supply of foreign born and any Congressman or Senator who votes for increasing our immigration quota should be defeated by his constituents.

* * *

THE ALTOONA TRIBUNE, Kansas, makes an announcement to its readers:

Ten cents straight will be charged for all obituary notices to all business men who do not advertise while living. Delinquent subscribers will be charged fifteen cents per line for an obituary notice. Advertisers and cash subscribers will receive as good a send-off as we are capable of writing, without any charge whatever. Better send in your subscription, as the hog cholera is abroad in the land.

* * *

PARAGRAPHS FROM THE WASHINGTON STAR:

Easy and accessible forms of communications are always harbingers of better understanding and good will. . .

The personal element in negotiations, no matter how involved, has its place. .

Thoughtfulness is an attribute that should be assiduously cultivated. . .

Every man and every woman should have a full sense of responsibility, not only to those about him, but to the community as well. . .

No one can go his own way through life willy nilly, looking neither right nor left. . .

Revision of Postal Rates is imperative says the Manufacturer's Record in a recent issue. It is shown that the big business suffers, the little business suffers, the individual suffers, and the post office volume of profitable business is much less under the present postage rates. Among other things it says:

Almost on the heels of a bill introduced by Senator Kenneth McKellar for revision of the present postal rates, the Chamber of Commerce of the United States recently made recommendations to the same end in a communication to Congress. "Existing postal rates have proved in many respects to be clearly inequitable and uneconomic, putting an unfair and in some cases prohibitive burden on important uses of the mails," is the Chamber's comment, all of which, as it well says, "reacts unfavorably on business and the public interest." A similar measure has been presented by Representative Griest.

Behind these measures for lower postal rates are numerous business concerns and individuals of every kind of legitimate enterprise, from great manufacturing industries down to retail stores, and the millions of persons who read newspapers and magazines and so maintain the intellectual and intelligence standard of the great American people.

Yet in the face of this tremendous interest in national intelligence and prosperity, the publishing business in every branch is handicapped and restricted by rates which not only are unjustifiably high, but also reduce the volume of profitable busines of the Postoffice Department by an appreciable percentage.

ROMAN CATHOLIC HIERARCHY

BY

THOS. E. WATSON

PART II. OF CHAPTER XII.

The Romanist Priests themselves, admit the danger of their questions. Secrets of Popery not yet known to American Roman Catholics. Results of Popery. Sanger's History of Prostitution. What an American Traveller Saw and Heard in Spain. Testimony of ex-Priest Conally.

The worship of Mary is based upon the teaching that she was the one human being who, by divine conception, gave birth to a God, and that she remained a Virgin all her life.

To express it differently, the Roman Catholics teach "the perpetual virginity" of Mary.

Let us apply our common sense to that dogma:

If Mary had no intention of becoming a wife, in the natural sense of that term, why did she take a husband?

If Joseph had no intention of claiming his rights as a husband, why did he marry this particular Jewess?

Are we not told that he found his bride with child, and that his very reasonable dissatisfaction was quieted by a revelation that no human lover had anything to do with her?

Whether Mary should not have told Joseph of her condition before she married him, I need not discuss.

But that which seems perfectly clear to me is, that if she, the immaculate, meant to remain untouched of man, she did a cruel injustice to Joseph when she became his wife.

Would any Jew who was normal and uxorious and ablebodied, as we must suppose this Galilean carpenter to have been, remain for more than twenty years the husband of a woman who insisted on retaining her maidenly state?

Such a thing is an utter impossibility.

So much for the common sense test: now let us appeal to the Bible.

After Matthew had written of the unhappiness of Joseph, in finding that his bride was in the family way, the Apostle states that the young husband did not have the usual consummation of his marriage until after Jesus was born.

In his wonderfully artful and deceitful book —**The Faith of Our Fathers**— Cardinal Gibbons urges that, because the raven never did return to the ark, although the text reads "did not return till the waters had dried up on the earth," the words of Matthew must be construed to mean that Joseph never did have carnal knowledge of his wife.

The two cases are as different from each other as any two cases could be.

There was nothing to tempt the raven back to the ark: there was everything to lure him to stay away.

But in the case of the young husband, Joseph, who had already been constrained to deny himself the customary pleasure, privileges and duties of the nuptial couch, we are not given any reason whatever for his continued self-denial.

If he did not intend to make Mary his wife, after the manner of all connubial flesh, why did he not divorce her as he had first intended to do, when he found her pregnant?

Between a raven, let loose from a cage, and a young lusty Jew living with a young, buxom Jewess, under the bonds of lawful wedlock, there is a difference which is sufficient for all reasonable purposes.

The rule of conduct for the released raven could not be applied to a young Hebrew couple, by any one who had not surrendered his common sense to superstition.

As to whether Matthew meant anything when he referred to Jesus as Mary's "first-born" I leave to the reader.

But it does seem to me that if Jesus was the only child of Mary, that fact would have been stated somewhere in the Bible.

Throughout sacred and profane history, we find the continual mention of the only son, and the only daughter; and we never have an only child described at the "first-born," excepting in books whose context shows that it was an only child.

Cardinal Gibbons mentions Machir, the "first-born" of Manasses. I quote the Cardinal:

"But Jesus is called Mary's first-born, and does not a first-born always imply the subsequent birth of other children to the same mother?

"By no means; for the name of first-born was given to the first son of every Jewish mother, whether other children were born or not.

"We find this epithet applied to Machir, for instance, who was the only son of Manasseh."

In the first place, the reference to Joseph and Mary and the first-born son, was not made until long after the parents and all the children were dead.

Even if there was such a peculiar Jewish custom as the Cardinal alleges, it certainly did not apply to a case like this.

"First-born" might have been the designation of an only child whose mother was naturally expected to give birth to others, in due time.

But what does the Cardinal mean by asserting that Machir was the only son of Manasseh?

It is the most amazing mis-statement that the Cardinal's crafty and mendacious book contains—and the most easily disproved.

The 6th verse of 17th Joshua reads:

"Because **the daughters** of Manasseh had an inheritance among **his sons**; and the rest of **Manasseh's sons** had the land of Gilead."

What excuse can Cardinal Gibbons offer for his mis-statement?

He cites Joshua, verse I, chapter 17: is it possible that he read no farther?

The very chapter upon which he bases his flimsy argument in favor of the "perpetual virginity of Mary," contradicts him flatly.

Manasseh's son Machir is called the first born because he was the first born of a numerous family of sons and daughters.

The daughters of Manasseh had an estate among some of his sons; and the rest of these sons, whose property was not in common with their sisters, "had the land in Gideon."

Yet Cardinal Gibbons, the ranking scholar and ecclesiastic of Rome in America, and whose book claims a sale of 900,000, deliberately states, on page 166, that Machir was the only son of Manasseh!

The epithet "first-born" having been applied to Machir, an only son, we must believe that the term "first-born" applied to Mary's son Jesus, meant that she bore no other children.

So argued the Cardinal; and perhaps a million Roman Catholics have been deceived by his falsehood—for Catholics don't read the Bible.

Will some liberal, independent Catholic—if there be such an one—demand of Cardinal Gibbons an explanation?

His conduct admits of but two constructions:

(1) He has not read Joshua, and made his mis-statement **through ignorance**; or (2) He meant **to deceive.** In either event, his predicament is not enviable.

The Apostle tells us—Matt. 56 et seq.—that Jesus had four brothers, James, Joseph, Simon and Judas. He also had several sisters.

Cardinal Gibbons guilefully asserts that the Gospels disclose the fact that these children were those of "another Mary."

How strange that the neighbors of Joseph and the Virgin Mary did not know this.

Those neighbors marvelled at the divine powers that Christ was assuming.

To paraphrase their language, they said:

"Was not this young man reared in our midst? Did he not work at the carpenter's trade? Is not he the son of Joseph, the carpenter? Do we not know his four brothers and 'all' of his sisters? Are they not here with us? From whence then does he get his divine attributes?"

If the neighbors were talking of the sons and daughters of "another Mary," why did the questions of the neighbors direct themselves to Jesus?

In Mark—III. 21-31—we read of how the mother and brothers of Jesus came to visit him while he was teaching. They thought he had gone crazy, and were anxious about him.

He refused to see them, and went on teaching.

In another passage in Mark, we are told that this anxious mother and these

anxious brothers tried to persuade Jesus to quit teaching: an evidence that his own family had not become his converts.

Elsewhere in the New Testament, the designation of those who are Christ's brothers in the flesh, and who are his disciples, is plain and unmistakable. Only a Jesuit, trained to dishonest casuistry, could even attempt to maintain that Jesus did not have brothers and sisters, in the flesh, the off-spring of a common mother.

In verse 12 of John II., we read that "After this, he went to Capernaum, he and his mother, his brothers and his disciples."

Could any distinction be more clearly drawn?

In John—VII. 3.—we are told, of Jesus, that not even his brothers believed in him.

If, as the Romanists contend, the word "brother" meant "disciple"—a believer—what sense would such a verse make?

John would be virtually saying that "not even his believers believed in him."

In the Apocryphal Gospels, some of which bear a decided resemblance to those chosen as canonical, Jesus is said to have had brothers and sisters in the flesh, the children of Mary.

For instance, in the Ebitonitic gospel we are told:

"It was told him: Behold, your mother and your brothers are standing outside. He said: Who are my mother and brothers? And he stretched out his hand over his disciples and said: These are my brothers and sisters, who do the commands of my Father."

Eusebius in His. Eccl. III., 20, cites the following from the Palestinian Hegesippus, born of Jewish parents and member of the Jerusalemic church (died 180 A. D.): "In those times there were yet some of the sons of Judas, **a brother of the Lord according to the flesh,** whom they had accused as being from the race of David. These Pribocatus brought before the Emperor Domitian, for he feared the coming of Christ just as Herod. And he asked them whether they were from David, and they said so. Then he asked them, how much property and money they had. Then they both answered that they only had 9000 **denaria**, of which each had half. But that they did not have it in silver but in the value of thirty-nine **jlethra** of land, from which they paid tribute and lived by working it themselves. They thereupon showed their hands, their bodies bearing witness to their hard toil and their callous hands to continuous labor. Asked about Christ and his kingdom, of what kind it was and where and when it would appear, they answered that **it was not a worldly or earthly one, but heavenly**; that it would appear at the end of days, when Christ would come in glory to judge the living and dead and to give each according to his deserts."

It was not until the Romanist Church began to evolve a pantheism, and a worship of a Virgin Mother, that the casuists were heard to deny that Mary

had children by the man, Joseph. Their plans required an immaculate, perpetual Virgin, like the ancient Oriental Mother of God and Empress of the Heavens.

Before such an impudent imposture could be established, those numerous sons and daughters of Joseph, the carpenter, had to be assigned to "another Mary."

Even an ignorant peon of Mexico could hardly be expected to believe in the "perpetual virginity" of a prolific Hebrew wife. Away with those sons and daughters!

Give them to "another Mary."

Then, we will have a perpetual virgin, Mary.

(Also, a virgin husband, incidentally.)

Also, perpetual virgins, the nuns.

Also, perpetual virgins, the priests and monks.

Also, a perpetual virgin, our Papa, at Rome.

The whole thing would be laughable, were not the whole thing so terrible.

And in the brazen effrontery which denies that Mary was the mother of a houseful of Jewish children, we have another reason why the Roman priests do not want the people to read the Bible.

(It is hardly necessary to remind the reader that Eusebius is the Father of Church history; and that his reference to "a brother of the Lord according the flesh," proves conclusively that he meant that Judas was the son of Joseph and Mary.)

THE UNWRITTEN LAW AND THE THIRD TERM

(Reprinted from Watson's Magazine—March, 1912.)

Ed. Note—It was thought that when President Coolidge announced to the world he did not choose to run the talk of a third term would die down. On the contrary the Senate has just passed the LaFolette resolution, after much debate, which is supposed to thwart the small "coeterie of selfish politicians" who are attempting to draft Coolidge for a third term. The close resemblance of the LaFolette resolution to the Springer resolution, and as the precedent now faced by Coolidge is identical with the problem faced by Roosevelt in 1912, we are reprinting this article and we feel it will be enlightening to our readers.

"RESOLVED, That in the opinion of this House, the precedent established by Washington and other Presidents of the United States in retiring from the Presidential office after their second term has become, by universal consent, a part of our republican system of government, and that any departure from this time-honored custom would be unwise, unpatriotic, and fraught with perils to our free institutions."

The above resolution was adopted by the House of Representatives on the 15th day of December, 1875. It was offered by Mr. Springer, of Illinois, after consultation with leading friends of the principle, and was carried immediately and almost unanimously, being opposed by the votes of only 18 members out of 251. It received the support and approbation of all parties. Men who quarreled bitterly upon all other political subjects were of one heart and one mind when it came to be a question whether the custom established by Washington and other Presidents of retiring after their second term ought to be respected, or could be safely departed from.

So much is now being hysterically written and spoken about Roosevelt, and as he is unquestionably a candidate for a third term, it is well to calmly and dispassionately consider "the precedent established by Washington and other Presidents of the United States, in retiring from the Presidential office after their second term." I assume that it will be universally conceded that the safety of republican institutions requires that there should be some limit to the eligibility of the Chief Magistrate. The length of time or the number of terms is not of such paramount importance as that the maximum limit, whether fixed by law or regulated by custom, should be strictly observed. The custom or law fixing this limit, once broken, is no longer a safeguard. We are, then, without restraint upon the ambitious and unscrupulous, and life-tenure is not only an easy step, but inheritance an almost certain sequence.

All history teaches that "transgression of customary limitations was uniformly followed by destruction. Everywhere and always it was a fatal symptom of decay: the sure forerunner of ruin. When Caesar refused to lay down his consulship, as his predecessors had done, at the end of a year, and was re-elected time after time, with the acquiescence of the Senate and the people, all that was real in Roman freedom ceased to exist. Two republics in France were brought to an end in the same way. Napoleon began by being Consul for a term, then was elected for life, and finally became Emperor with the powers of an absolute despot. The last Bonaparte was President for four years, was re-elected for ten, and ended like his uncle, by grasping the imperial crown."

That two terms shall be the maximum limit of Presidential eligibility is as old as the office itself. It is true that there is nothing in the Constitution forbidding more than two terms, but the "two-term precedent set by Washington, followed by his successors, consecrated by time, and approved by all of the public men of the country, had ripened into a rule as efficient in

its operation as if it had been a part of the organic law." In England, every custom favoring civil liberty, once adopted by common consent, becomes binding upon Prince and people. These customs make up the body of the common law, and the English Constitution itself is but a collection of them.

Washington, elected and re-elected unanimously, when solicited to become a candidate for the third term, refused, and retired to private life, thus setting the precedent, and the Congress of 1796, thanking him in the name of the American people for so salutary an example, said:

"For your country's sake; for the sake of republican liberty, it is our earnest wish that your example may be the guide of your successors, and thus, after being the ornament and safeguard of the present age, become the patrimony of our descendants."

Jefferson, when solicited to become a candidate for the third term, refused. In letters addressed to the Legislatures of Vermont, New Jersey, and Pennsylvania, he solemnly and publicly announced to the country that he would adhere to the precedent set by Washington, in retiring at the expiration of his second term. In a letter to the Vermont Legislature, under date of December 10, 1807, he says: "That I should lay down my charge at a proper period is as much a duty, as to have borne it faithfully. If some termination to the service of the Chief Magistrate be not fixed by the Constitution, or supplied by practice, this office nominally for years, will in fact become for life; and history shows how easily that degenerates into an inheritance." And he, in the same letter, further said: "I should unwillingly be the person who, disregarding the sound precedent set by an illustrious predecessor, should furnish the first example of prolongation beyond the second term of office."

This precedent of retiring from the Presidential office at the expiration of the second term was adhered to by Madison, "the Father of the Constitution," and by Monroe, the most popular of all of our Presidents, save the first. By Gen. Jackson's time, the precedent of retiring at the end of the second Presidential term was considered by him, and by the country at large, to be as well-established and as sacred as the Constitution itself. Jefferson, in his autobiography, says: "The example of our Presidents voluntarily retiring at the end of the second term, and the progress of public opinion that the principle is salutary, have given it in practice the form of a precedent and usage insomuch that should a President consent to be a candidate for a third election, I trust that he would be rejected on this demonstration of ambitious views." How much stronger is that example now, than when Jefferson wrote his autobiography? Then, it had only been set and sanctioned by four Presidents, viz: Washington, Jefferson, Madison and Monroe, and our Government was then only about 36 years of age. Now, after more than 122 years of federal existence, we find that the precedent has been adhered to by all of our Presidents. From Washington to Grant, the wisdom and the necessity of the two-term rule had never been questioned. In the summer of 1875 a small coterie of selfish and unprincipled politicians began to boom Gen. Grant for a third term, but so jealous was the country then of even a suggestion of the violation of this sacred precedent that the House of Representatives passed the resolution heading this article, regardless of party.

The Congress of 1796, which "thanked the Father of his Country" for his salutary example, and the House of Representatives of 1875, which deprecated a departure from that example, were both perfect mirrors of existing public

(Continue on page 60)

LIFE OF THOS. E. WATSON

By His Grand-Daughter
GEORGIA WATSON LEE

CHAPTER XIII.

MR. WATSON'S ANNOUNCEMENT FOR CONGRESS

The Atlanta Journal, on Sept. 10, 1889 printed this speech in full under glaring headlines and attached a note of explanation why they were giving this speech although it was made and noticed in the daily press a week earlier. We are quoting it in full as it shows the importance attached to Mr. Watson's announcement.

BIGGEST BARBECUE

Ever Known in McDuffie County—Three Thousand People Present. Eloquent Addresses by Senators Massengale, Strother and Gibson, and Messrs McDaniel and Johnson,

HON. THOMAS. E. WATSON'S SPEECH.

NOTE—Last week the Journal published a synopsis of the speech of Hon. Tom Watson. Today we publish the speech in full. It will be read with great interest.

(This speech of Mr. Watson's as published in the Journal is pasted in his SCRAP BOOK and he must have considered it approximately correct. Therefore we are using report of it in his life.)

Rev. S. A. Walker, president of the County Alliance, then introduced Mr. Thomas E. Watson. In giving his hearty endorsement to Mr. Watson for Congress he explained that he did so as an individual and not as a member of the Alliance, as that organization was strictly non-political. Mr. Watson said: Fellow-citizens, I never in my life felt more profoundly grateful to the people of my home than I feel today. Sweeter to my ears than the strains of rarest music is the applause of those among whom I live; and when with ringing cheers you re-echo the kindly sentiments of the gentleman who introduced me, I know that today, if on no other day of the past or the future, the great heart of McDuffie County beats in unison with my own. (applause).

Some two weeks ago I announced that I would be a candidate for Congress in this congressional district, subject to the democratic nomination. The farmers all over the district had asked me to enter the race. My friends in this county have rallied to me with a heartiness of feeling and a warmth of support which commands my gratitude and will be remembered as long as I live. In the years that are to come I sincerely trust that I shall never rise before you as I do now and find less of good-will than you show me today. (Cheers). Fellow Citizens, as far as I am concerned this campaign shall be clean and fair and gentlemanly (Applause). If I have to get the office by improper means I do not want it. I am laying down a professional practice which pays me more money than the salary would pay me, but I do long for the higher and broader and nobler sphere of action which, as your representative, I would have; I am willing to devote the best years of my life to your service; and when the time comes for me to render my account, if I have not fitly served you, turn me adrift, secure another leader, and go forward without hesitation in your grand movement of reform. (Applause).

I have no seed of discord to sow broadcast in the 10th congressional district.

It is not my purpose to array neighbor against neighbor, and friend against friend. To the Honorable George T. Barnes I shall observe the utmost courtesy of conduct. I have nothing to say against those gentlemen who are supporting him in preference to me. Many of his friends are my friends, many of my friends are his; but high above that consideration, I must not forget that this is a free country, that you are entitled to a free choice, and if your choice falls upon him rather than me, it is my misfortune, but it gives me no right to complain. To those who attack me, I have no answering warfare to make. To them I shall say, the world is wide and its highways free. Go your way in peace and let me go in mine. Life is too short to spend it in a briar patch; life is too sacred to absorb its energies in private or personal feud. (Applause). The pure white rose of good will to men, planted by angel hands on that starlit night of Judea, is too sacred and sweet a blossom to be discarded for the cruel thorns of envy, hatred and malice. (Applause).

To the people who know me, I can leave my defense from those who misjudge, misunderstand or misrepresent me. In this grand audience you will find them. Here are the boys and girls with whom I went to school; here the school-masters and school-mistresses who taught me, here is the mother who bore me and the kindred who are mine. To you people of McDuffie county I can refer the record. To you I leave the evidence, the argument and the verdict. You will recall my mistakes—but you will likewise recall my difficulties. You will remember my faults—but you will likewise remember privations endured and obstacles overcome. You will know whether I have given over to self and selfish aims, or whether I have listened to the calls of suffering and need, and have carried the warmth and brightness into other lives than my own. Thus, when the entire record is known and considered I know full well that the true hearts everywhere will warm to me, and I shall have their sympathy, their confidence and esteem. (Applause).

I congratulate you on the dawn of a new era in Georgia politics. The old school of things is passing away; a new order of things is coming on. The people are breaking away from the old leading-strings; from the newspapers who dominated; from the self-constituted leaders who speak for the people. They are beginning to read and think and speak for themselves. The great issues of the day are being discussed by every man, woman and child in our country; and before the bar of public opinion and in the halls of congress, the people are setting forth their demands and asking that they be considered.

Who are these people and what are their demands? They are those who compose the middle class in life. They are the men who speed the plow and swing the hoe; they are the men whose axes fell the forests, whose spades drain the marshes; they are the men who make the anvils ring and the spindles hum; they are the men who feed and clothe the world. They are the men who in time of war fill the line of battle and in time of peace are the life-guard of the constitution and laws. They are that great middle class — free from the vices of the tramps, the vagrants and outcasts of the classes below them, and free likewise from the selfishness, narrowness and rapacity of the aristocrats, plutocrats and monopolists in the class above.

They are the class whose common sense makes up the best public opinion and dictates our best laws; whose sturdy virtue recognizes man's responsibility here and his responsibility hereafter as the bulwark of good government and the foundation of christianity. (Great applause).

These are the people. Now, what are their demands?

They demand that the tariff which robs them to the extent of eighty-one per cent per year shall be reduced; they demand that the banking system which makes landed property useless for credit in the national banks shall be repealed; they demand that the money of the people shall be voted to the common schools instead of the colleges; they demand the railroads shall be checked and controlled in the true spirit of the constitution, and made by taxation properly adjusted to bear their fair and equal proportion in the burdens of the people. (Applause) Upon this platform I stand flat-footed; upon this platform I stake my political future. Applanse) Without a moment's fear, without a moment's hesitation, I stand upon it now, I have stoood upon it for the last six years, and I shall stand upon it as long as my brain is true to the dictates of my heart.. (Great Applause).

Let us see if these demands are right, if they are wrong they will perish, if they are right they will succeed. Give your attention while I discuss them briefly. It is your question more than mine, it is your future more than mine; but as sure as the world stands, you have no better friend on this question than myself, and there is not a purpose in my heart in entering the political arena for which I could not ask the prayers of my wife and my mother.

Let us take the tariff, what is it? It is a system by which the many are taxed to enrich the few; a system by which certain industries are built up at the expense of the others. It is a system by which wealth is hoarded in one section and poverty brought to another, a system which piles up immense fortunes on the one hand, and heaps up mortgages on the other; a system which on the one hand builds up palatial residences, rivalling the dreams of an enthusiast or the imaginings of a poet, while on the other hand we have hovels and huts—today brings a certainty of want and tomorrow threatens starvation and crime.

They say this system is maintained in order that the farmer may be enriched by having a home market for his produce. Mr. James G. Blaine advocates this argument, yet I notice that when Mr. Blaine has money to invest he steers clear of farming property, and puts his money in mining stock, factory stock, railroad stock and city houses and lots. And I notice that the farmers—the producers of unprotected articles, north or south, in Illinois or Texas, are as poor as a flock of Job's turkeys. (Laughter). When you find the rich farmer in Illinois, show him to us; when you find him in Georgia, show him to us. In Illinois as in Georgia we all know the absolute fact is that the clerks of the courts have to employ deputies and assistant deputies to record the mortgages as fast as they come in. No! he producer of unprotected goods is in the government, an outcast and a pack-horse. Others grow rich from his toil; often prosper through his suffering, but as for him, look where he will, there is injustice and oppression. He carries his burden always. Like the old man of the sea, Sinbad, the sailor, it has been a fixture—oppressive, constant, pitiless.

They say again that the tariff protects labor, that American labor gets the benefit of this system. Mind you, this high tariff system costs the people five hundred and fifty millions per yea'r. Who gets the money? I have shown you that the home markets do not get it. Do the laborers get it?

During the campaign between Harrison and Cleveland, every republican orator expatiated on the glorious harvest which was to come to the laborers if Mr. Harrison was elected. They were to have endless employment and splendid wages, and the prospect was unlimited for fried chicken and fritters.

(Laughter) But Mr. Harrison had hardly gotten warm in his nest before the lockouts and reductions in wages began. During the last few months the country has never known so many cuts in wages; so many lockouts; so much disturbance among laborers.

Mr. Andrew Carnegie, the Pennsylvania iron king, making over a million and a half a year, was one of those who said that the tariff protected labor. As soon as Harrison was elected and a decent interval had intervened Carnegie threw thousands of laborers adrift who protested against reduction of their wages of 35 per cent. He filled the city of Pittsburg with Pinkerton detectives and Winchester rifles and practically drove these men back to work like serfs and slaves with a 20 per cent reduction of the proceeds of their toil.

How does the tariff affect the south? It is keeping your noses to the grindstone. You are giving too much for what you buy and getting too little for what you sell. When you sell you are in a market of competition. When you buy you deal with men who are given a monopoly. In selling your cotton you sell in competition with all the world. We may diversify crops, we may be economical, we may try this and that, but until this law is modified by a sweeping reduction there is no permanent relief to the people. As it now stands you should fight it day in and day out. As one man you should agitate against it. A system which gives you salt at a tax of 83 per cent to go upon your meats, and yet at the same time gives it free to the northern fishermen along the coast, is an injustice and wrong to which the people ought not to submit. (Applause) I tell you we pay 81 per cent. Some may think this statement is wild and extravagant, because the average on the 4000 articles in the tariff list is 47 per cent, but here is what I mean: Thousands of these articles you do not need and you do not buy. I am speaking of the tariff on the articles that you do need and do buy. Let us see what the tariff is on sugar that you all have to buy? Eighty per cent. Rice, 112 per cent. Salt, 83 per cent. Earthenware, 55 per cent. Window glass, 86. Woolen Goods, 71. Cotton Goods, 91. Flannels, 72. Iron, 54 Horse-shoe nails, 112. Steel rails, 80. Here are the eleven articles which we mostly buy and the average tax on these articles. The average increase over and above the normal is 81 and 5-11ths per cent. No people that ever lived could ever stand such a tax; no people could ever prosper under such a burden.

Band yourselves together and agitate against it. Send leaders pledged to reduction.

A few months ago when we were speaking of tariff reduction and the Mills bill was before congress, the Democrats proposed a reduction.

Of how much? Five per cent to reduce the tariff from an average of 47 to 45 per cent. And yet our great newspapers were against it. The Augusta Chronicle was against it; The Atlanta Constitution was against it. They say they are in favor of a revision, that there must be a revision; but how in the name of common sense can they adopt a revision that will be less than that—a reduction of five per cent? The people of this state will say to these papers, "You say you want a revision; tell us whether you want to **revise up** or **revise down?** Whom are you speaking for when you say you object to a reduction of five per cent? Whom are you speaking for when you say the people shall not have their taxation reduced so that it will remain 42 per cent? In the name of justice and common right is not a tax of 42 per cent high enough?" Bear it in mind, think of it among yourselves. Don't let your hearts grow weary with delay. With a people who are determined, with the prayers of the women

and the efforts of the men, with leaders who are with you, earnest, tried and true, the time will come when the infamous tariff so as to give you fairness and justice. (Applause).

And here I say to you, here I pledge to this people my faith and honor that I shall fight it in season and out of season, in private and public, in thought and speech and act, and every means that an honest man can take. (Applause) I shall fight it openly, aggressively, continuously, fearlessly, as long as my brain can respond to the warm instincts of my heart. (Applaues).

What is their second demand? They demand that the national banking system shall be revised. How is it now? At present it is so constituted that the finest body of land in Warren county is not worth one dollar as a basis of credit. Stocks and bonds and notes can be accepted, and money loaned upon them at from 5 to 8 per cent per annum; but when you offer the finest plantation that ever held in its embrace the golden banner of the corn, ever nestled down under the snowy covering of the cotton, they turn you away from the bank. Fellow citizens, this is wrong and it will always be wrong.

Give me a reason Mr. Financier and Mr. Lawmaker, and tell us why it is that you take a promissory note whose endorser may be bankrupt tomorrow; the stock of a railroad that may go into the hands of a receiver tomorrow, mining stock or city bonds which the shock of an earthquake or the stroke of a pestilence may make more worthless than the paper on which are printed, and why is it that on landed estate which fire can not burn or water drown, or cashier steal and carry away to Canada, you cannot lend one dollar at eight per cent.

God knows I am no demagogue or anarchist, but I tell you I have studied these questions until they have made my blood thrill with indignant protest. Those outrageous laws have been submitted to so long that it seems almost hopeless to arouse the people to resistance, but sooner or later will come the awakeining of the popular conscience and the repeal of this enormous injustice (Applause).

How does this system work? Take our merchants in town. He gets a mortgage on your plantation, and carries it to his factor in Augusta; the factor takes it to the bank; the banker takes it to New York, and gets his money there. The banker in Augusta arranges to get the money from the banker in New York at 4 per cent; the cotton factor gets it from the banker in Augusta at 6 per cent; your merchant pays 8 per cent to the factor with a small additional amount in the way of cotton to be shipped which some people think means more interest; and when it comes to the farmer the per cent that he pays is controlled pretty much by the conscience of the merchant and the necessities of the countryman with hhom he deals. After all, your collateral is the basis of credit; after all, your collateral brings the money. Why in the name of justice and common right should your collateral get your money out of New York at 4 per cent, and reach you at a figure which is all the way from 25 to 100 per cent?

This system has done more. It has concentrated wealth in one place; it has made Wall Street the financial center of the country. The city has money which the country can not get, and the result is the city has the advantage in wealth and enterprise over the country, and hence it is that the currents of wealth, industry and profit are setting citywards and away from the country. Where the carcass is there will be the eagles also, and where the money is there will be the business; and so it is that our best talent goes to the city, that our best labor and our best property goes to the city and is swallowed up in that

whirlpool that gives you back no return. This system must be repealed, and you will have no chance until it is repealed. The banking system was intended to be the life blood of commerce flowing through the channels of trade into the remotest parts of the country; but the channel has been congested in the cities, and the country languishes while the cities are building up. Have this law repealed! The currency belongs to us all—let us all get the benefit. We ask no injustice to the city—we only ask justice to ourselves! We ask no special privileges—we ask fairness and equality. Country enterprise languishes, its development moves slowly and doubtfully. Open to us the doors of the national banks! Give us money on the same terms the city gets it. Do this and then note the change it will make. See how, hrough the languid veins of agriculture, will leap the new life blood—CASH! See how HOPE will take the helm from the hand of DESPAIR. Do this, I say, and in a few years the statesman will not be saddened by the thought that while the cities have been growing $50,000,000 richer, the country has become $50,000,000 poorer (Applause)

What is the third demand? They say that the common tax money of the people shall not be taken to build up colleges for the few, while their boys and girls, poor and rich, all through this country, are without the benefits of a common English education.

Mr. Watson's discussion of the ways and means necessary to be used to bring about legislation favorable for the common schools was so much in line with later legislation in Georgia that we have omitted the larger part of his discussion of Demand Three. We have given above his opening remarks on this demand; we follow below with a picture that he drew of the blessings that will result from the education of the masses and with the resolution which he offered at the close.

It is better to have the many schooled in elementary education than to have the few favored by the higher training of colleges. Educate the common people to the point where they read and think for themslves, and we will have better juries and better verdicts and better voters, less influenced by passion or prejudice which, after all, so frequently comes from want of knowledge. Do this and the public sentiment of the great middle class will be constantly improved and refined. The lovers and teachers of law and order will find their work aided and simplified. All through the land the power of printed thought will be felt, and the time will be immediately shortened when crime will move further back into the shadow—when immorality will not be tolerated, and man everywhere, by his purity of purpose, freedom from vice, rectitude of character, will step out into that splendid nobility of life whose greatest happiness is the good done to others—whose chiefest reward is the smile of God. (Cheers)

Let us all vote on the resolution I shall offer. For the issue is one that affects you all.

Here is the resolution: "Resolved that we disapprove of further appropriations to the state university until the common school system is perfected in all parts of the state."

Is there a word there that ought not to be there? Is there a word there that does not echo your sentiment? Is there a word there which is not in the best interest of the people?

Let these legislators which are here today carry the news back. Let the reporters of the newspapers carry back the echo, and from this great gathering

of citizens of McDuffie and its neighboring counties, let the echo go, that the people will not tolerate the building up of colleges at the expense of the common schools. (Applause)

(The resolution was here put to a vote and was unanimously carried).

Now, fellow citizens, what is our fourth demand?

We demand that the railroads of this country shall be held in absolute check and control. We are not anarchists, we are not trying to break down one species of property at the expense of the other, but we say this: Our railroad system is in the hands of non-residents, aliens and speculators. The Georgia railroads no longer belong to Georgians who built them. The heart of Georgia is no more interested in these roads which were once our pride. They are the subjects of speculation; they are owned in Wall Street, and it behooves us to see that the law is administered to them as to the humblest citizen of this land. Our constitution on this subject is plain and unmistakable; its spirit and meaning cannot be misapprehended. It forbids any compromise or temporizing with the dangers of consolidation. Let us preserve our control by wise legislation. The railroad commission is a good thing, but is too slight a barrier to stand between the people and the railroads, and we will have legislation so plain and emphatic that the people will see that we stand by the constitution, and that there will be no violation of it whatever. (Applanse)

When I was in the legislature I favored a bill which imposed a tax upon the railroads in this state in every county through which they passed for state and county purposes. I spoke for it and voted for it. Were I there now I should do the same thing again. We passed the bill through the house, but in the senate it was killed. Until now it has not been further heard of in the Georgia legislature, now it is up again before the house, and the railroads have their attorneys there fighting it with all their ability and influence. One of the ablest of them made a speech there the other day, in which he said that they ought not to be taxed in this manner, because they are public highways, and that the owners and managers of these railroads were simply the trustees of the people. When it is to their interest to talk that way, they talk that way; when it is to their interest to talk the opposite way, they do so with equal force and plausibility. I give you this instance: Some years ago a man in New York went to Vanderbilt, the railroad king, and complained of some regulations that bore hard upon the people, and asked him to modify them in the interests of the public, and Vanderbilt replied: "Damn the public! I am running my roads to make money."

This is the true spirit of these corporations. Their property essentially and considered as a source of revenue is private property, owned and operated for private profit, and they ought to contribute towards paying the taxes of the people. (Applause) Every highway and bridge in our county carries freight to the railroads. They use our jails for criminals, our courts for their lawsuits, our juries, our sheriffs and bailiffs; and there is no reason under the sun why in each county they should not contribute to the expenses of the county government whose protection they need and whose benefits they share. (Applause)

Fellow citizens, I thank you for your undivided attention. In drawing my address to a close, I wish to say to you that we ought to remember the year 1888 with never dying gratitude. It marked the beginning of the revolt; it marked the beginning of the stir among the people, of that tide of public opinion which it to sweep us away from the old moorings and bring us into a new course and a new future. The first step was the tariff reform movement which resulted in the convention in Atlanta. I bore my part in that, and you

bore yours, and I know that we are proud that we went to Atlanta and scored a victory against the dominant influences which thought they owned us, controlled and directed us, and then and there received the verdict of the people in favor of tariff reform now and forever. (Applause). In the time of victory it is fitting that we commemorate the comrades who were with us in the contest. All honor to Judge Wm. M. Reese, the patriot of Wilkes; to Sidney Lewis of Hancock; to Henry Richardson of Bibb. All honor to the Atlanta Journal. All honor to the weekly press throughout the state. I lift my hat to the noble band of heroes—they and countless others who were with us in the march, with us in the fight, with us in the triumph. (Cheers) Then came the fight on the bagging trust. I shall not stop here to rehearse the story, it is familiar to you all. You will remember how discouraging the outlook was at the beginning. Friends wavered and doubted; enemies defied and insulted. But you were true to yourselves and equal to the crisis. You burned your ships and marched forward to a death-grapple with the monopoly. The "boycott" was a new weapon in your hands, but the world which had witnessed your valor from Manassas to Gettysburg, soon saw that the southern arm had not lost its cunning, nor the southern heart its fire. Faint-heartedness among friends gave way to courage and confidence; the smile of derision on the lips of enemies died away in the pallor of fear. The braggart confidence at St. Louis last year gave place to doubt and attempted conciliation at Birmingham this year. Congress failing to help us, the government doing nothing for us, the people saw they must help themselves; they taught the world again the lesson that a people may be pressed too far; that there is a point at which the hunted stag will stand at bay, desperate and dangerous. You showed to the world that the people were again on deck and meant to have henceforth a share in guiding the good old ship of state. (Applause).

I am proud to have been with you in that fight, to have been with you in the hour of trial. I am proud that in your times of trouble and doubt my heart and hand were with you and that every thing on earth that I could do was earnestly, faithfully done. (Applause).

So much for the past—now for the present and future. The struggle for reform has begun, but it has not yet ended. The heat and burden of the day is still before us, and the banded powers of money are against us, the controlling, dominating influences of the country are against us. The task is huge, the labor arduous, but the contest so gloriously begun must not stop. We must go on and on, in spite of discouragement, in spite of delay and temporary defeat with the courage which conquers obstacles, with the patience which labors and waits, and the time will come, oh, my countrymen, when we will rejoice together in a common, bloodless and glorious victory. (Applause).

Unite yourselves closer and closer together. Choose leaders baptized in the faith and consecrated with the work. Choose men with the same interests that you have, with the same blood that you have, with the same faith and purposes you have; men who can't be duped, bullied or bought; men whose outspoken principles and earnest work in the past is the surest pledge of their fidelity in the future. Let discord be buried so deep that its grave can never be found. Let the wounds of private feud be sealed so completely that no scar shall appear; and let the chief among you be him who forgets his private aims, his private enterprises and his private differences for the common good. Ask no more than justice. Be satisfied with no less. Make no war on other classes—let them make none on you. With a spirit like this there can be no failure to our cause. Good men and good women everywhere will join and work with us.

The public conscience and public opinion will lend their mighty aid to our efforts. The press will repeat our demands and advocate them. Legislation will hear our voice and respect it. Unity will be ours, hope will be ours, and the day comes speeding to us from the future when all through this glorious land prosperity will shine on our fields like the glimmer of the golden sunlight and the harmony of a free and happy people shall go upwards forever like a hymn of praise to God. (Applause).

THE UNWRITTEN LAW AND THE THIRD TERM

(Continued from page 51)

opinion, and when the Republican Federal Convention met, in 1876, Gen. Grant's name was not so much as mentioned in the convention for the nomination for a third term. Again, an abortive effort was made by designing politicians in the Republican Convention of 1880, to nominate Gen. Grant for a third term. The advocates of the third term then insisted that the precedent established by Washington and other Presidents had reference to more than two consecutive terms, and that, as Gen. Grant had retired at the termination of his second term in compliance with this precedent, and another term having intervened, the precedent had no application. But the great mass of the people, as well as a large majority of the public men, were wedded to the spirit of the two-term rule, and imbued with that principle of public morality which detests a political sham and a fraud.

We are told by these "third-termers" that President Roosevelt has really had only one term, for the first term was President McKinley's term, etc. This is as detestable a quibble and sham as that used by the "third-termers" in 1880 in their efforts to secure the nomination for Gen. Grant for a third term.

Roosevelt was elected Vice-President in 1900, to become President in just such a contingency as made him President, viz: the death of President McKinley, when the remainder of the term became, under the Constitution, Roosevelt's first term, just as surely and as absolutely as if he had been elected President in 1900. He was elected for the second term, in 1904, and another term would be his third term, and a violation of the precedent established by Washington and other Presidents, just as surely as if he had been elected President in 1900, in the first instance; and that this is the opinion of Roosevelt himself is evidenced by his announcement to the American people on the night of the election, in 1904, in which he said::

"On the 4th of March, next, I shall have served three and a half years, and these three and a half years constitute my first term. The wise custom which limits a President to two terms regards the substance and not the form, and under no circumstances will I be a candidate for or accept another nomination."

Grote, the great philisophical historian of Greece, says: "It is necessary to create in the multitude and through them to force upon the leading ambitious men, that rare and difficult sentiment which we may term a constitutional morality—a paramount reverence for the Constitution."

If the precedent is in this way evaded; if the safeguards erected by the fathers and reverently observed for over a century, can be demolished by such special pleadings as are put forth by the Roosevelt "third-termers"; if such a fraud upon the precedent established by Washington and other Presidents is tolerated, it will be easier to elect for the fourth term than for the third, and for life than for the fourth term, and then, to use Jefferson's words: "History shows how easily that degenerates into inheritance."

THE WATER POWER TRUST—Continued from page 39.

Atlanta (Ga.) and Omaha (Nebra.) are about the same size. Atlanta power is furnished by the Georgia Power Company,* a member of the "Trust". Omaha is not. Atlanta has advantage of hydro-electric power, Omaha does not and their power is derived from steam. Ninety-four Kilowatt hours of power in Atlanta cost $7.61, ninety-four K. W. hours in Omaha cost $5.17.

Atlanta is the same distance from Muscle Shoals as Windsor (Canada) is from Niagara Falls. Ninety-four K. W. hours in Windsor cost only $1.88 while the victims in Atlanta and other Georgia towns pay $7.61. We do not wonder that the "Power Trust", combined with the "Fertilizer Trust", have prevented the Government from developing this great natural resource for the benefit of the masses.

A further insight to this system of robbery is given by Senator Norris of Nebraska. "Mrs. Culum is the wife of a laboring man in Toronto, Canada. She lives in a house with eight rooms and uses five times as much electricity as used in a similar American home. She cooks, washes, irons, heats wates, and lights her house by electricity. Her bill for a month is $3.55. In Washington (D. C.) it would have been $23.18; Birmingham (Alabama-State of Muscle Shoals) $32.00; Nashville (Tenn.) $40.00; in some Florida cities $60.00."

You hear it frequently said that our Government is operated for "Big Business", which is true. The trend of attitude of our Government is: "TO HELL WITH THE MASSES, OUR DUTY IS TO PROTECT THE MONEY INTERESTS".

There is only one solution of the Power situation and that is Government ownership. Oh! Where is a party that will buck the "Power Lobby" with the same determination as the Populist Party bucked the "Express Lobby." Our parcel post, although not properly developed, is the child of that great fight. Oh!! Where is a capable Patriotic American who will lead a fight to place in a platform of a political party a plank calling for public ownership of all public utilities.

Let our "Big Business" remember the statement of Lincoln:

You can fool some of the people all the time, you can fool all the people some of the time, but you can't fool all the people all the time."

* * * *

*This Corporation has bought almost all of the municipal owned plants in Georgia.

THOMAS WATSON'S FRUITS

By

JOHN TEMPLE GRAVES.

Ed Note:—This article is reprinted from Mr. Graves' Editorial as it appeared in the Atlanta News, December 9th, 1904. Mr. Watson had just been defeated for President on the Populist ticket. This campaign as well as the great principles at stake will be fully discussed in a subsequent chapter of "THE LIFE OF THOMAS E. WATSON."

There is no election pending now before the American balloters and no national election to occur within these next four years.

And so under these tranquil circumstances, **The News** may perhaps be humbly permitted by the ever watchful partisans of the party press to make a casual comment upon our distinguished friend and fellow Georgian, the Honorable **Thomas E. Watson,** of McDuffie, now chewing the cud of defeat at his home at Thomson without bitterness, with great good humor and with remarkable energy and fidelity for so recent a corpse.

It is already evident that Mr. **Watson** has won from the campaign just closed a meed of immortality almost as notable as that of his successful competitor, and much more substantial and durable than accrues to any other man who was engaged in the late presidential contest.

A few days ago one of the editors of The New York Independent, a publication radically antisouthern and supposed to be radically Republican in its sympathies without any regard to its name, writing to a friend in the south and describing the recent speech of Mr. Watson in New York, declared that he regarded it as about the greatest speech he ever heard in his life, and the speaker one of the most remarkable men he had ever come in contact with.

This tribute drawn reluctant from one so radically opposite to the great Populist is scarcely less notable than the recent comment of **Elbert Hubbard.** The famous editor of The Philistine spoke on Monday night before the Atlas Club of Chicago, composed of Chicago's advertisers, assembled in their annual banquet at the Auditorium.

The subject of **Elbert Hubbard's** talk was **"Thomas E. Watson,** of Georgia, a Producer of History as well as a Producer of Literature and the Foremost Man of America." In the course of his remarks **Elbert Hubbard** said:

"I want to speak of one of the best writers in America, a man whose speeches bring him $250 apiece, and a man who ran a losing race recently for the presidency, **Thomas E. Watson,"** said **Mr. Hubbard.** "The American people will never again in one hundred years have the opportun-

ity of voting for such a man for president. There has never been but one man like him elected, and he was a dark horse, elected on a fluke, **Abraham Lincoln.**"

Whatever the outcome of the campaign, Mr. **Watson** can at least afford to preserve a perfect and happy equanimity. He is hereafter securely linked to history as the incarnation and evangel of an idea that was vital in this period of America's life. He has stamped a militant and brilliant personality durably upon the records of his time, and is recognized throughout the republic as one of the men who are joined by their talents and by their records to such immortality as belongs to public life and public effort.

Whether Mr. **Watson's** propaganda and the great principles which he has so consistently advocated will triumph and prosper, is a question which belongs to the future and to the people.

But the meed which he has won is worthy of any man's labor and sacrifice, and if any of our contemporaries will point out to us today a Georgia or southern public man who would have played for such great stakes in the same arena, we will "tote his valise" as a token of our respectful wonder and admiration.

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Thomas F. Watson—1910